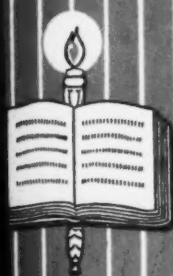


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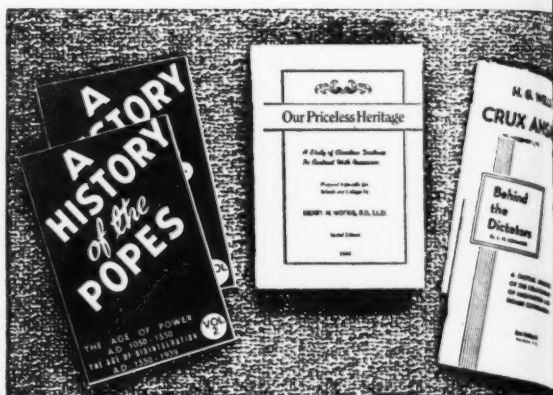


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THE CONVERTED CATHOLIC MAGAZINE

Edited by former Roman Catholic Priests

"When thou art converted, strengthen thy brethren."
—Luke xlii:32

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THANKSGIVING

Praise is as important as prayer. Together, like the wings of a bird, they lift life and its burdens to God. Without praise, prayer may beat the air in vain. "In everything by prayer and supplication, with thanksgiving, let your requests be made known unto God." *Phil. 4:6.*

In prayer, we submit our petitions to a great and gracious Heavenly Father through Jesus Christ, our Lord. In praise, we commit ourselves to Him in confidence knowing that He is truly a Father to us. When we pray we rise above His provision and promises; when we praise, we rest upon His person and character. One reaches for God's ability, the other relies upon His fidelity.

If the motive of our prayer is the glory of God, if its purpose is to advance the cause of Jesus Christ, its passion is the worthiness and work of the Redeemer, then having poured out our hearts in earnest supplication, let us express our trust in God's faithfulness through real thanksgiving. God is. God means what He says in the Bible. He will do what He has promised. Prayer that breaks off without praise ends in a vote of no confidence. "In everything give thanks," including the difficulties, delays, disappointments and darkness. See how quickly God answers such an offering of faith. Sing in the shadows and light is sure to come shining through.

ROBERT BOYD MUNGER

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Your Editor and his assistants

Left to right, sitting: Mr. Robert Hawley, Business Manager; Dr. Walter M. Montaño, former monk of the Order of Preachers, Executive Director of Christ's Mission and Editor of THE CONVERTED CATHOLIC MAGAZINE; Rev. Francis Kieda, former Roman Catholic priest and General Postulator.

Standing: Rev. Italo Manzini, former Roman Catholic Canon of Rome, Italy; Mr. Jaime Cifuentes, former Franciscan monk of South America; Rev. Angelo Lo Vallo, former Roman Catholic priest of the Diocese of Scranton; Rev. Alfredo Florez, former Roman Catholic priest of the Diocese of Brooklyn.

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WHEN you support Christ's Mission and THE CONVERTED CATHOLIC MAGAZINE, you are supporting these and other men, here and abroad, who are connected with our organization. As exponents of the Word of God, preachers of the true doctrine, defenders of our Protestant heritage and the faith once delivered unto the saints, these men are at your service. Be it from your church pulpits or in conferences and conventions, these servants of the Lord will inspire you with a burning message from God. They have a mission in this critical hour. Supported by Christ's Mission, they have dedicated their lives to preach the Gospel of salvation and to the defense of our freedom and the preservation of our American way of life. Put them on your prayer list. Remember them in their spiritual needs. Encourage them with your sympathy. Assist them with your financial support. You can do all of this through Christ's Mission and THE CONVERTED CATHOLIC MAGAZINE.

EDITORIAL

By WALTER M. MONTAÑO

The Slaughter of Protestants Today

We have waited too long. While we carry on an academic debate with the Jesuitical logists, untold thousands of our brethren have been slaughtered by the brutal hordes of the Roman Catholic hierarchy. Nine Baptists were recently assassinated by them in Bolivia. With the blessings of Archbishop Martinez hundreds of Protestants in Mexico have been tortured, women raped, and children martyred. At the instigation of Cardinal Segura hundreds of Protestants in Spain are being exterminated in the most cruel manner. Colombia is now a theatre of bloody massacre. The disciples of Torquemada, such as Bishop Builes, are leading the mobs to burn Protestants alive. The streets in Colombia are covered with Protestant blood, and the American Roman Catholic clergy justifies these mass killings of Protestants.

The human rights postulated by the United Nations, UNESCO, and similar organizations, are mocked by the Roman Catholic hierarchy. Time has arrived for Protestants to enter into a decisive action. We cannot remain silent with our arms crossed while thousands of our brethren are slaughtered every day. We cannot combat with rhetoric. All freedom defenders must form a crusade to liberate the victims of the modern, cruel, bloody inquisition. For how long can we stand without our hearts being moved? Space does not permit us to report in detail all of the indignities to which Protestants are submitted in this hour of persecution. We are asking all Protestants and freedom loving people to exercise their rights as citizens to stop these criminal attacks of the Roman Catholic hierarchy against innocent defenseless victims of their hatred. The hour has arrived. We must defend ourselves or we

perish. Our sacred heritage is imperiled. In this crucial hour we may be inspired by the words of Patrick Henry, "Give me liberty or give me death."

Converted Catholic Magazine Communistic?



Some men seeking the attention of the public try to create a sensation by throwing mud and making statements which they can not prove. Such is the case of Kenneth Goff, in the

March issue of the *Defender*, edited by Gerald B. Winrod.

In this article, THE CONVERTED CATHOLIC MAGAZINE was described as being in sympathy with communists. It is claimed that our magazine is used by the communists: in fact, that it is one of their instruments. Reference was also made to the former editor, Dr. L. H. Lehmann, stating that he was a member of a communist cell.

Unfortunately, Dr. Lehmann is not alive to defend himself or to state his views. Perhaps that is why the article was aimed against him. But the views of the present editor on communism are known to millions. His books and articles have stated plainly that communism is a subversive totalitarian ideology and as such, is as dangerous and destructive as the Roman Catholic system.



Both are inimical to democracy.

Both abhor freedom.

Both seek to control the world.

The policy of THE CONVERTED CATHOLIC MAGAZINE has always been to fight for freedom. Publicity seekers to the contrary, THE CONVERTED CATHOLIC MAGAZINE always has been, is and always will be against communistic ideology.

All Kinds of Priests There are as many different kinds of priests as there are men. A priest is only a man who is "especially consecrated to the service of a divinity."

There are good priests, bad priests, "Catholic" priests, "Protestant" priests, agnostic priests and believing priests. There are priests in and out of the Roman Church, and those who have found shelter at *Christ's Mission*.

The converted priests who are associated with *Christ's Mission* have found the answer to the longings within their hearts. They have stopped working for their salvation, been transformed and become new creatures in Christ. (II Corinthians 5:17)

Christ's Mission helps these men to

become rehabilitated. They come to the Mission after undergoing a tremendous spiritual, physical and emotional experience. The Church which promised so much, they have found empty. They have left it. Now, out in the world, they have material and spiritual needs. Stripped of everything, they have only their faith in the Saviour. They must be trained to earn a living. Some of them continue their theological studies. All have endless questions, doubts and fears, which must be dealt with patiently. All this *Christ's Mission* tries to do.

Some who came to the Mission, and walked with us for awhile but could not stand the requirements of Christian behaviour nor endure the rigid test of "by their fruits ye shall know them" have left us. Others sought our help only to satisfy their utilitarian ambitions. This is to be expected in any work.

"They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us, but they went out, that they might be made manifest that they were not all of us." (I John 2:19)

Unfortunately, some of these priests have been making disparaging re-

marks against the Mission which once helped them. This is regrettable. Perhaps they do so because they are emotionally upset. Whatever the reason, we have only forgiveness for them.

However, it is expected that our friends will discount their remarks. *Christ's Mission* has been established many years and our testimony is widely known. It has been used of the Lord to free many souls from darkness. Our friends should judge us on the basis of the splendid work which has been accomplished. Whenever a priest talks, remember, "Thou art but a man."



The Spanish Situation Again

Cardinal Pedro Segura Saenz, archbishop of Seville, Spain, recently issued a violent pastoral letter denouncing Protestantism as a destructive heresy, and one which could not be tolerated on Spanish soil. He wrote:

"Since 1945 the government has authorized the opening of several churches of the Protestant sect. The Protestant progress has been considerable and has been tolerated more than is permissible in relation to the letter and spirit of Spain's constitution.

"It is intolerable that there should be 20,000 Protestants with 200 churches and an exceeding number of pastors. And all of that superior in quantity to the Roman Catholic Church. Besides, Protestants can marry accord-

ing to their own rites and they have even the effrontery to establish their own cemeteries.

"The benevolence of the government of Spain toward the Protestants has increased since the death of King George VI of England. It must be a great manifestation of sympathy which was publicly expressed in favor of the extinct monarch. This benevolence takes origin also in the recognition carried on between Spain and the United States."

Since this pastoral letter has been made public, the Protestant church has received a blood baptism, led by bigoted priests.

Nor is that all the trouble which is brewing in Spain for the Protestants. Waldo Drake, the *Los Angeles Times* correspondent in Seville, in his article, dated March 28, wrote:

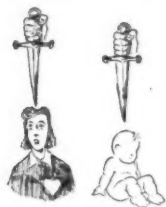
"The leading moulder of Spanish opinion is the *Madrid Daily Arriba*, organ of the Falangist party." He went on to quote Don Fernando Martin Sanchez Julia, a leading Catholic layman, as saying:

"There is great pressure on Spain in favor of spreading Protestantism. The Catholic unity of Spain is in danger. There seems to be a suggestion that we shall get a dollar for every Protestant. But Spain remains proud."

Drake comes to the conclusion that "none of the public comments are likely to have any effect on the terms under which General Franco will be willing to accept the new American assistance. He can not afford to relinquish to United States experts the supervision of the expenditure of this aid, nor can he be expected to make any concessions to freedom of labor, or freedom of public worship."

THE MOTHER OR THE CHILD?

By ITALO MANZINI



"**D**OCTORS and midwives must refuse to cooperate in any action that may destroy both born and unborn life. To save the life of a mother is a noble aim, but 'direct killing' of a child as a means to that end is illicit," even if it is sanctioned by public authorities. The Catholic Church holds that "every human being, even a child in the mother's womb, receives the right to life directly from God, not from his parents, nor from any human society." *New York Times*, Oct. 30, 1951.

"Therefore, no human authority, regardless of what the reasons may be, has 'valid juridical title' to resort to measures that would eliminate an innocent human life because 'man has been created for God' only and 'man is also a child even if unborn' and has the same rights as a mother. Therefore the life of a child is 'intangible'." (*New York Times*. Idem.)

These statements are but the latest development in a problem which has faced physicians and theologians for many generations.

The doctors maintained that the commandment

"Thou shalt not kill" had to have an exception because it was necessary to save an already existent and certain life of the mother by the sacrifice of the incomplete and uncertain life of the fetus.

Naturally, the question received the attention of studious men of the legal profession and of governments. Jurists and governments agreed that no fault could be found in a doctor who, after complete examination, decided it was necessary to sacrifice the child in order to save the mother. There is no penal responsibility attached to this act.

Theologians, however, differ. In the name of the divine command, "Thou shalt not kill," they propose that the child should be saved in order that after he has made use of his earthly experience he may become worthy to go to heaven. And the mother, as if having accomplished her earthly mission, was obliged to be sacrificed. Furthermore, the mother who refused to be sacrificed or the doctor who wanted to save the mother were worthy of God's judgment.

This conclusion is based on a difference between Catholic and Protestant belief. Protestant theology teaches that the baby born into the Covenant of Grace (i.e. from Christian parents) if he dies will go to heaven even though not baptized. (In case of the impossibility to receive the sacrament.) But Catholic theology teaches that every

child, born or unborn, without baptism is not able to go to heaven but goes into "Limbo" where he will enjoy only natural joy without ever seeing God.

And so today, the con-

FROM THE
NOTEBOOK
OF AN
ITALIAN
PRIEST

The Converted Catholic Magazine

science of the Catholic doctor and particularly that of the gynecologist is troubled. In many cases, he faces the question, "Must I obey the law of the state or the Pope?"

State vs. The Pope

The legislatures of all nations authorize therapeutic abortion when decided by professional consultation. It authorizes every intervention on the fetus when the mother's life is threatened because normal child-birth is impossible, or for abnormal characteristics of the mother or for abnormal development of fetus. It is clear that these interventions can cause the death of the fetus.

A Catholic doctor who obeyed the Pope would be sure in his conscience only if the therapeutic abortion were made during the first forty days of the development of the fetus in the mother's womb. This is because the fetus, according to Thomas Aquinas and other theologians, becomes a person only after God infuses the soul directly. This could not happen before forty days. So after forty days the conscience of the physician faces the question, whether to obey the Pope or be condemned by the State. If he chooses to face the censure of society, serious consequences may rest upon him, and if married, on his family. This hard problem is solved by the slogan: The physician will be condemned by men but absolved by God.

"The Pope's words were widely interpreted, especially in Protestant countries, as meaning that the child's life was more precious than that of the mother and that therefore her life should be sacrificed." (*New York Times*, Nov. 3, 1951.)

The Church of England newspaper termed "inhuman, callous and cruel" a pronouncement by the Pope. "Never was the need more urgent than now for insistence upon the sanctity of marriage and respect for sexual function . . . The pity of it is that the Pope has so far overstepped the limits of common sense that his statements are irrelevant. He has brought discredit upon the Christian faith instead of honor." (London. Nov. 9)

Direct Killing

L'Osservatore Romano, Vatican newspaper, on Nov. 3, published a clarification of the statement made by the Pope. "It is not a question of deliberately killing a mother to permit her child to live because this would be the direct and deliberate suppression of an innocent life. But neither can one destroy the new bud whose life is worth as much as that of any innocent human creature." The newspaper's contention was borne out by the text of what the Pope said. His actual words were "to save the life of a mother is a noble aim but the direct killing of a child as a means to that end is illicit" (*New York Times*, Nov. 3). So that the general opinion in ecclesiastical circles was that "The Pope did not say that in doubtful cases doctors should deliberately kill the mother but that they should not deliberately kill the child. The distinction is perhaps subtle, but it is quite clear that the Pope wishes to lay emphasis on the duty of doctors and mid-wives to save the life of the child if possible" (*New York Times*, Nov. 3).

Theologians, priests, Catholic journalists, and laymen understood very well the difficulty in which the Pope

put every one of them and also the necessity to clarify the infallible words of the Pope. They began to speak about the "direct" killing of the child, i.e., the direct attempt to kill the child in order at the end to save the mother.

"What is to happen in the 'dramatic alternative' that the life of either the mother or the child must inevitably be sacrificed?" The Vatican newspaper gave this answer: "The reply is up to the doctor, who must do everything within his powers to save both the mother and the child. And doctors have replied with the progress of their science and specially of surgery" (*New York Times*, Nov. 3, 1951).

It is also the answer of theologians when they say that the Caesarean section today does not make victims. This is false. Here are statistics reported to the Congress of Surgery in Vienna a few years ago. There a Professor of Milan University affirmed that the Caesarean section for certain cases give 1.5% of immediate deaths and 1.5% of deaths caused by complications—a total of 3%.

The disputations and interpretations of the Pope's speech continued. In an address to the National Congress of the Family's Front and the Association of Large Families, he "took the opportunity to answer criticisms from non-Catholic quarters of his recent address to the Italian midwives" (*The Register*, Sunday, Dec. 9, 1951).

"It is erroneous (the Pope said) to put the question with this alternative: Either the life of the child or that of the mother.

"Neither the life of the mother nor that of the child can be subjected to an act of direct suppression. In the one case as in the other there can be but

one obligation: to make every effort to save the lives of both, of the mother and of the child." (*The Register* id.).

At this point he repeats the same motive of "*L'Osservatore Romano*" (Nov. 2 reported above). "It is one of the finest and most noble aspirations of the medical profession to search for every new way of ensuring the life of both."

Vital Questions

But the dramatic alternative, "the mother or the child" wants a precise answer. Where efforts to save the mother cannot succeed without the direct killing of the unborn infant, the physician has no choice.

"But if, notwithstanding all the progress of science, there still remain, and will remain in the future, cases in which one must reckon with the death of the mother . . . nothing else remains for the man, who will make every effort right up to the last moment to help and save, but to bow respectfully before the laws of nature and the dispositions of Divine Providence." (*The Register*, Sunday, Dec. 9, 1951)

We know very well today that only unfavorable circumstances can give the opportunity of difficult and dangerous birth in the case of monstrous fetus or rupture of the womb. But no one can deny that there are pathological circumstances which threaten the mother's existence because they manifest themselves unexpectedly. What should we say, for example, of cases of eclampsia; of cases of immediate intervention for extrauterine pregnancy; for certain cases of anemia, etc., etc. For these and many other cases the dilemma still remains.

If the surgeon wants to save the mother with a direct and immediate intervention on the fetus he faces the problem, either the life of the child or the mother. We fully agree with the commandment, "Thou shalt not kill." It could not be different. We reject the idea of the life considered as "without value." But we have to remind ourselves that the existence of the child during the course of his embryo-development threatens the mother's life. The mother is attacked by her bud, who is an innocent aggressor but not a harmless aggressor.

At this point Catholic theologians could answer that in the social organism there are many unwilling and innocent aggressors whose lives we have no right to suppress. This is true. But we have at least the possibility to protect the social organism from leprosy, cholera, and pest. Why not protect the mother? The fetus threatens her existence. Why assume it would mean direct killing to sacrifice the unborn life in order to save the mother? Why should a doctor refuse when the mother, having decided in her conscience to save herself, asks his help? If he did not, what doctor would be without remorse for having destroyed the mother's existence for a cold and absolute discussion?

The sacrifice of the fetus has been inevitable. Will not God absolve him? The mother and the doctor have to examine their consciences to decide which life is more precious.

"It is objected," the Pope says, "that the life of the mother, especially the mother of a large family, is of incomparably greater value than that of a child not yet born. The reply to this harrowing objection is not diffi-

cult. The inviolability of the life of an innocent human being does not depend on its greater value." . . . "Who-soever is able to weigh up the direful consequence that would result, if one were to try to measure the inviolability of innocent life according to it." . . . "Besides, who can judge with certainty which of the two lives is in fact the more precious? Who can know what path that child will follow and to what heights of achievement and perfection he may reach? Two greatnesses are being compared here, one of them being an unknown quantity."

The Pope says the objection is harrowing but not difficult. Strange! If the life of the child is worthy of our respect and defense as an innocent, it is logical that we cannot put the question crudely. But we must have the answer.

We have already said that we reject the idea of the life "without value." It is true that nobody is able to say what the unborn life could be in society and for this reason, his life is not without value. But we think that to leave an intelligent life to perish is infinitely more serious than to eliminate a life in which the intelligence is still doubtful.

The mother is joined in marriage. She accepted matrimony not only to be wife of the husband but with him to propagate life. "The first duty of matrimony," the Pope has said, "is to serve life." But, also, she is a present object of love. She has duties not only toward her companion but toward her children. Thus her duty becomes social if, according to Catholic doctrine, the family is the cell of society. Who can measure the value of her mission?

The writer knew in his life the lack

of a father though he received everything from his mother. She made life a poem of sorrow and love. But who can express in words what happens in a home where there is no mother? Nor is the step-mother the answer. We have all seen her to be but a poor substitute.

In my school days the Professor of Social Psychology spoke about orphans. He had had a long experience beyond that of science. He knew that the orphan of both parents, or of one

or the other, has inbedded in him a strong feeling of unhappiness.

Surely, no unhappiness could be greater than that of the orphan, who in his later life became conscious that, though innocent, he was the cause of the death of his mother!

To save the child at the cost of the mother's life is to degrade motherhood. It is to consider motherhood only for the function of procreation. To save the mother is more fully to protect the child.

THE NEW YORK TIMES, WEDNESDAY, APRIL 2, 1952.

Persecution of Protestants An Acute Issue in Colombia

Although a Majority of Catholics Deny Incidents, They Resent Missionary Sects

By HERBERT L. MATTHEWS

Special to THE NEW YORK TIMES.

BOGOTA, Colombia, April 1.—The persecution of Protestants and their missionaries in Colombia, and the whole problem of the Colombian attitude toward Protestantism has become an acute issue in this country.

Like pinpricks it causes convulsive jolts every time an ugly incident occurs and it has become a political issue of some importance, with the Liberals espousing the Protestant cause and using it as a weapon against the Conservative Government.

Moreover, Colombian authorities are sensitive to the bad publicity they are getting abroad, especially in the United States, and they are quite worried about the situation. The controversy has at least had the benefit of making the Colombians think and argue about religious toleration and freedom of worship and they are beginning to realize that other countries place a broader definition on these principles than they do.

There are only 20,000 to 25,000 Colombian Protestants in a population of about 10,000,000. It would be wrong to think that either the Colombian authorities or the vast majority of Colombia's people look with anything but distaste and dismay at attacks on Protestants. Even these people, however, are deeply hurt at the idea of foreign missionaries, who are mostly North Americans, coming here to convert this profoundly Roman Catholic people to Pres-

byterianism, Seventh Day Adventism or whatever it may be.

Colombia is startlingly like Spain in many respects. Spanish fanaticism runs through the church and politics and indeed many of Colombia's clergy are Spanish. Her church is therefore less liberal than the Vatican, which is permitting Protestants and the Colombian Liberals to point with telling effect to Pope Pius' statement to the Rumanians last week. In it Pope Pius defined freedom of worship as permitting both public and private worship, which is not the case with Protestants in Colombia.

Article 53 of the Colombian Constitution "guarantees liberty of conscience" and "freedom of all cults which are not contrary to Christian morality or to the laws."

A noted Jesuit, Father Eduardo Ospina, in an article in the Conservative newspaper *El Siglo* on Jan. 17 argued that this meant freedom for any individual to follow the dictates of his conscience and exercise his belief within his places of worship but added: "This is not the same as carrying on public propaganda outside the temples. Distributing Bibles or fly-sheets is not an act of worship. Freedom of propaganda is not guaranteed by these articles of the Constitution."

Magr. Builes, the Bishop of Santa Rosa de Osos, who represents an extreme position, blamed Protestants in his Lenten pastoral this year for a large share in the Bogota rioting of April 9, 1948, and for fomenting banditry which is very widespread in Colombia. Some

newspapers have been making similar charges in editorials and these helped to drag the issue into politics. Liberals, both because they are Liberals and believe in freedom of worship and separation of church and state and because the issue makes a convenient club with which to belabor the Conservatives, are championing the Protestants. These in turn are most unhappy that their strictly religious problem should have been dragged into politics.

Most Protestants are Liberals

"It is true," Robert Lazear, Jr., Executive Secretary of the Presbyterian Mission in Colombia, told this correspondent "that the majority of members of our churches are Liberals just because, generally speaking, the Liberal ideology lends us a hearing more readily than the Conservative ideology."

Nevertheless, there is a real possibility that the political opposition, especially in rural districts, may, out of desperation, flock more and more to Protestantism where they might otherwise, if offered the chance, turn to communism. This is literally a means of "protesting."

Certainly, Colombian Protestants are suffering for their faith and supporting that suffering with exemplary courage and with that same Spanish fanaticism that the Catholics possess.

Dr. Luis Alberto Quiroga Gil, Colombian pastor of the First Presbyterian Church of Bogota and Executive Secretary of the Evangelical Confederation of Colombia, drew up a list of twenty-three recorded incidents during December and January, and there have been others since.

Dr. Quiroga said that past experience indicated that not more than a quarter or a fifth of the cases of religious persecution were reported to his center.

These reports made very ugly reading. Here is part of an account of the one incident during that period which resulted in a death: "Jan. 6, 1951, the police intercepted a group of Adventists on their way to market and told them that on the following Saturday

they would return to kill them because they were Adventists. Today, Daniel Villamizar, an Adventist of Quebradillas, was visiting in the house of a friend when they saw the police approaching. He ran, as might be expected after having received so many threats. The police fired after him and wounded him seriously.

"They then carried him to the Negro. On the way, when he asked for water, he was brutally beaten and died before reaching the Negro. A priest refused him burial in a cemetery because he was a heretic. His body was carried to Bucaramanga by other Adventists and was given a funeral service and a Christian burial."

When the writer asked Dr. Lazear why the Presbyterians had come to Colombia, he answered simply, "because we were responding to Christ's mission." According to him, the Presbyterian missions in Brazil and Mexico are much larger than in Colombia and there are other missions in Latin America as large. Yet none has had this persecution.

United States Ambassador Capuz Waynick is vigorously and promptly defending the personal and property rights of North American Protestant missions whenever and wherever they are threatened and he has made repeated protests to the Colombian Government against the attacks on United States citizens, or their property. However, it is in the nature of his mission that he can protect them only because they are United States citizens and he can not mix into a Colombian religious controversy.

So, the Protestants will go on hearing the so-called "Tanti Song." It runs for seventeen stanzas, all of which begin with the line, "No queremos Protestantes," of which this is a typical stanza:

"We don't want Protestants. They have come to Colombia to corrupt us. We don't want Protestants. Who sell our fatherland and our faith."

Who Controls the Roman Catholic Vote?

By W. M. MONTAÑO

"MUST I, as a Catholic, surrender my political freedom to the Church?"

Thus, on the eve of a presidential election in the United States in June 1912, wrote Mr. Thomas J. Carey, a Roman Catholic of Palestine, Texas, to Archbishop John Bonzano, Apostolic Delegate of the Pope in the United States.

"By this I mean the right to vote for the Democratic, Socialist or Republican party when and where I please?"

"You should submit to the decisions of the Church," Archbishop Bonzano replied. "Even at the cost of sacrificing political principles. (Vide photographic reproduction of Bonzano's letter on page 3 of *The Protestant Magazine*, Jan. 1913.)

Such teaching strikes straight at the foundations of democratic government, and establishes the Pope as the final authority in politics for every Roman Catholic. Because of this, Catholics have nothing to do but obey under the pain of mortal sin. It is indeed unfortunate that Roman Catholic laymen are ignorant of the faith and practice of their church and of what is demanded of them; and that such faith and practices have little regard for truth.

Questions

1. By what authority does the Pope have the right to meddle in politics?
2. Is he also infallible in political matters?
3. Are Roman Catholics duty bound to obey the Pope in political matters?
4. Are Roman Catholics urged by the Pope to enter politics so that governments, constitutions, etc., may be forced to conform to papal principles?

These are serious questions which need serious answers.

1. The Pope claims to be the vice-regent of Christ. By this claim, he is supreme over Church and State. The teaching of the vicarship of the Pope is essential to the entire politico-religious system of the Roman Catholic Church. This political dogma is the foundation stone of Romanism. Destroy this teaching in the minds of the Roman Catholics and the Church as a system and weapon of power will crumble to dust.

Moreover, by this doctrine, Romanism is demonstrated to be mainly a political organism. For the Pope maintains that he has authority over the entire earth. He assumes to be the mouthpiece of God. According to their teachings as found in their official textbooks of dogmatic theology and encyclicals, the pope is *Christ on earth* with full plenary powers: i.e. administrative, legislative and judicial.

In other words, Roman Catholics must obey the voice of the Pope as being the voice of God. It has been said:

"We hold upon this earth the place of Almighty." (*Great Ency. Letters of Leo XIII., Beng., etc., p. 304*)

"We hold the place of Him who came to save that which was lost." (*Ibid. p. 458*)

"Obedience to the Roman Pontiff is the proof of the true faith." (*Ibid. p. 380*)

In addition, Cardinal Manning in his sermon on the Syllabus quotes Pope Pius IX as saying to those who wanted him to be reconciled to Liberalism:

"In his (Christ's) right I am sovereign. I acknowledge no civil system; and I claim more than this, I claim to be the Supreme judge on earth and director of the consciences of men, of the peasant that tills the field, and the prince that sits on the throne, of the household that lives in the shade of privacy and the legislature that makes the laws for the kingdoms. I am the last judge on earth of what is right and wrong." (*Sermons on Religious Subjects, Burns, Oates & Co., 1873*)

These quotations prove beyond any shadow of a doubt that Roman Catholics are instructed to obey the voice of the Pope as being the voice of Almighty God. This is the true teaching of the Roman Catholic Church.

Infallible In Political Matters

2. Many good and intelligent Ro-

man Catholic laymen have labored and still labor under the delusion that the infallibility of the Pope is limited to the field of faith alone. The true teaching of the Church explodes this delusion entirely. According to the correct official teaching:

"The Pope could not discharge his office as teacher of all nations unless he were able, with infallible certainty, to prescribe and condemn doctrines, logical, scientific, physical or political of any kind." (p. 126 from book entitled *A Familiar Explanation of Catholic Doctrine for the Family and More Advanced Students in Catholic Colleges, Academies and High Schools*. Written by Father Müller, published in 1888 by Sadler & Co., Roman Catholic publishers of New York, Imprimatur by Cardinal Gibbons.)

Cardinal Newman puts it this way, "Now I may be asked, why should the Holy Father touch on any matters of politics at all? For this plain reason; because politics are a part of morals." (*Sermons on Ecclesiastical Subjects, Vol. II, p. 83*)

Thus Papal infallibility includes not only faith and morals but everything that belongs to the realm of morals, everything in fact that the Pope puts within and without the field of morals. The Roman Church speaks solely through the Pope. Thus, if he should condemn any political party, government, law or constitution as being harmful to the faith, growth and liberty of the Roman Church, the Catholic believer must regard the statement as infallibly made, as integral part of the faith, and that disbelief in it is heresy and a mortal sin.

Substantially, Cardinal Manning confirms this in these words:

"First, that infallibility of the Church extends, as we have seen, directly to the whole matter of revealed truth and indirect-

ly to all truths which, though not revealed, are in such contact with revelation that the deposit of faith and morals cannot be guarded, expounded and defended without an infallible discernment of such unrevealed truths." (p. 84, *The Vatican Council and Its Definitions*)

Here, infallibility extends, indirectly, to everything which stands in the way of the Roman Church, regardless of its character and nature. The Roman Church must be "guarded," faith must be "expounded." The supreme papal authority over church and state must be "defended" and maintained, at every risk!

If government, law, or constitution impedes the progress of the Roman Church to reach her goals, it must be overthrown. Whatever the Pope orders to be done to secure victory must be done, because "the Church accredits herself" and the Pope is her infallible head, standing "in the place of God."

Moreover, the *Catholic World*, of May, 1871, Vol. XIII, p. 155, is more explicit on this point than Cardinal Manning.

"The principles of ethics, and therefore, of politics, as a branch of ethics, all lie in the theological order; and without theology there is and can be no science of ethics or politics; and hence we see that both, with those who reject theology, are purely empirical, without any scientific basis."

Here it is categorically stated that ethics and politics are both within the range of the infallibility of the Pope and under his personal direction. This is because both "lie in the theological order" and because all governments, political parties, constitutions, etc., founded on theology are "purely empirical!"

May, 1952

Duty Bound To Obey

3. Roman Catholics are duty bound to obey the infallible decisions of the Pope in things political. Otherwise they would be guilty of a serious crime in the eyes of the Roman Church. We have stated in the preceding section that political questions are solved indirectly by papal infallibility even though they are not revealed truths of the deposit of faith, since they are included in morals, which are revealed.

A papal decree or encyclical in reference to political affairs is just as infallible and binding on the conscience of the Roman Catholic as if it were restricted to revealed truths. Thus, if the pope shall declare that any political opinions are impious, unjust or immoral before God and the Church, all obedient Roman Catholic subjects must hold this declaration as infallibly true. To save themselves from mortal sin and from excommunication for heresy, they must wage relentless war against all such erroneous opinions and teaching.

Thus, if the Pope shall declare that any existing government or political party, or law, or constitution is detrimental to the welfare of the Roman Church, the same result must take place. What man of common sense can fail to see in all this that the Roman Catholics are placed in an unenviable position? They must choose between conformity to papal opinions and excommunication, between obedience to the Pope and the forfeiture of eternal salvation, between resistance to government and the curse of the Pope, between treason and denunciation of the hierarchy.

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Catholics Urged to Enter Politics

4. From papal pronouncements, especially as contained in the Encyclicals, we learn that Roman Catholics are strongly urged to enter the political arena so that governments, constitutions and laws may be brought to conform to papal teaching.

"The laity should, as far as possible, be brought actively into play," states Pope Leo XIII in *Chief Duties of Catholics as Citizens*, p. 190-1. He continues,

"The church . . . is to contend as an army drawn up in battle array . . . neither can anyone of its members live as he may choose, nor elect that mode of fighting which best pleases him."

Also on p. 194, he declares that

"What we are bound to believe, and what we are obliged to do, are laid down, as we have stated . . . by the Supreme Pontiff . . . the church directing her aim to govern the minds of men . . . a task she is wholly bent upon accomplishing."

These affirmations determine the fixed frame of mind that Roman Catholics should have in their disposition toward politics. The following also establishes the course of action to be pursued by Roman Catholics along political lines:

"The Church can not give countenance to those whom she knows to be imbued with a spirit of hostility to her; who refuse openly to respect her rights . . . These precepts contain the abiding principle by which every Catholic should shape his conduct in regard to public life."

On the otherhand,

"It is fit and proper to give support to men of acknowledged worth, and who pledge themselves to serve well in the Catholic cause." (*Great. Enc. of Leo XIII.* p. 198)

"The political prudence of the Pontiff . . . is . . . to regulate the actions of the Christian citizens." (p. 202)

"It is also of great moment . . . to take a prudent part in the business of municipal administration and to endeavor above all to introduce effective measures . . . so public provision may be made for the instruction of youth in religion," i.e. *Romanism*. "It is generally fitting and salutary that Catholics extend their efforts beyond this restricted sphere and give attention to national politics." And "these our precepts are addressed to all nations." (p. 130)

"Catholics have just reasons for taking part in the conduct of public affairs . . . and to use their best endeavor to infuse, as it were, into all the veins of the State the healthy sap and blood of the Christian (papal) wisdom and virtue." (p. 131)

"First and foremost it is the duty of all Catholics worthy the name . . . to endeavor to bring back all civil society to the form and patterns of Christianity (Roman Catholicism)," and "it is lawful to seek for a change of government as will bring about due liberty of action." (p. 132)

If they succeeded, the Roman Catholics would crush all freedom and liberties and enforce the rules of the Index!

Leo further declares:

"It is not in itself wrong to prefer a democratic form of government, if only the Catholic doctrine be maintained as the origin and exercise of power." And "It is always urgent and indeed the main preoccupation to take thought how best to consult the interest of Catholicism." (p. 197)

"All Catholics should exert their power to cause the constitutions of states to be modeled on principles of the true Church." (*Leo XIII. Ency. Letter Nov. 7, 1885*).

Thus their own words prove who controls the Catholic vote in the United States. It is the Pope, the bishops, and the priests. They seek to make our free democracy a Roman Catholic country, crushing liberty, killing the spirit of the people, throwing us back into the darkness of the Middle Ages.

The Roman Church Built on Tradition

By REV. ANGELO LO VALLO

Is Tradition a valid rule of faith and morals?



ETYMOLOGICAL-
LY, tradition comes
from two Latin
words: *trans*, over
and *dare*, to give.
Theologically, ac-
cording to Roman
Church teaching, it

is defined "as the assemblage of those revealed truths which are not written in the sacred books (Scripture), but which were first taught by the voice of Jesus Christ and the Apostles, and have ever since been preserved in the church by an uninterrupted transmission, either in writing or by word of mouth."¹ Schouppe even goes so far as to denominate tradition "as the unwritten Word of God."²

The Council of Trent, before it settled the controversial points of doctrine, began by setting aside Scripture as the sole rule of faith. The following are the words of its decree: "The sacred and holy, ecumenical and gen-

eral Synod of Trent, lawfully assembled in the Holy Ghost . . . keeping this always in view, that errors being removed, the purity itself of the Gospel be preserved in the Church; which (Gospel) afore promised through the prophets in the Holy Scriptures, our Lord Jesus Christ, the Son of God, first promulgated with His own mouth, and then commanded to be preached by His apostles to every creature, as the fountain of all, both saving truth, and moral discipline; and seeing clearly that this truth and discipline as contained in the written books, and in the *unwritten traditions*, which, received by the Apostles from the mouth of Christ Himself, or from the Apostles themselves, the Holy Ghost dictating, have come down even to us, transmitted, as it were, from hand to hand; the Synod following the example of the orthodox fathers, *receives and venerates with equal pious affection and reverence* all the books both of the Old and of the New Testament—seeing that one God is the author of both—as also the said Traditions, as well those appertaining to faith as to morals, as having been dictated, whether

¹Religious Instructions for Catholic Schools and Colleges, by F. X. Schouppe, S.J., published by Burns and Oates, Imprimatur: Henricus Eduardus, Card. Archiep. Westmon. pp. 108.

²Ibid. p. 108.

by Christ's own word of mouth, or by the Holy Ghost, and preserved in the Catholic Church by a continuous succession."³

So likewise the Catechism of the Council of Trent declares: "the whole of doctrine to be delivered to the faithful, is contained in the Word of God, which is distributed into Scripture and Tradition."⁴

In strict conformity with the doctrine of Trent, Cardinal Bellarmine instructs: "We assert the whole doctrine concerning faith or manners is *not* contained explicitly in the Scriptures; and that consequently beyond the Word of God, is required also the unwritten word of God, that is, the Divine and Apostolic Traditions."⁵

Cardinal Henry Newman, too, held that: "Catholic Tradition is a Divine informant in religious matters."⁶ "These two (i.e. the Bible and Catholic Tradition) together make up a joint rule."⁷ "Tradition is partly the interpretation, partly the supplement of Scripture."⁸

Tradition Against Scriptures



Some Roman Catholic writers have dared to go so far as to falsely exalt Tradition above Scriptures, proclaiming:

"The Church could dispense with Holy Scriptures, but can-

*not dispense with Tradition — Tradition is of a wider scope — and more necessary."*⁹

Again: "Today we (Roman Catholics) live one-tenth on the Bible, and nine-tenths on Tradition. The Bible perhaps does not contain all essential truths. *Tradition is greater than the word of the Bible.*"¹⁰

It is a de fide teaching of the Roman Church that "Divine Tradition, employed and expounded by the authentic magisterium of the Church (Roman) is a font of revelation distinct from Scripture and infallible."¹¹ This de fide doctrine was laid down at the Fourth Session of the Council of Trent against Protestants who hold that the Scripture alone is the sole rule of faith. Thus, Protestants today are excommunicated as heretics for not believing in this cardinal Roman Catholic tenet.

The Roman Church says; "The tradition on which Catholics base some beliefs is not oral, but 'written' tradition, contained in the Diary of the Church (Roman) running back to Apostolic times."¹²

This body of Roman Catholic Tradition is supposed to be found in the following monuments: 1) the Liturgy and Ritual of the Roman Church; 2) the history of the Roman Church;

¹⁰*O Biblismi*, by Du Bois, Para, 1921, p. 96.

¹¹*Breviar Synopsis Theologia Dogmaticae*, by Rev. A. D. Tanqueray, published by Desclée and Soci, Paris 1931, Imprimatur Cardinal Joannes Verdier, p. 152.

¹²*Our Sunday Visitor*, Sunday, March 18, 1951, p. 11.

⁹*Outlines of Dogmatic Theology*, by Rev. S. J. Hunter, S.J., Vol. I, p. 153, 155.

³*Decret. Trid.*

⁴*Catech. Trid.*, Preface XII.

⁵*De Verbo Dei*, Lib. IV., C. 3.

⁶*Lectures on Romanism*, by Newman, p. 329.

⁷*Ibid.* p. 327.

⁸*Ibid.* p. 298.

3) Archeology, principally about the relics of ancient art; 4) Definitions of doctrines, and anathemas passed against errors; 5) The writings of the Fathers of the Church, i.e. from the first to the twelfth century; and 6) the writings of the Doctors of the Roman Church, such as S. S. Athanasius, Basil, Gregory Nazianzum, Cyril, Chrysostom, Ambrose, Augustine, Jerome, Gregory the Great, Thomas Aquinas.

Tradition And The Early Fathers



Roman Catholics are not deluded into believing that their Fathers and Doctors always and everywhere and unanimously taught and maintained the self-same doctrines which they today believe. Such assumption is based not on *historical truth* or testimony but on an *alleged fact*.

Ignoring this statement of fact, Rev. Father F. X. Shouppe arrogantly writes that: "The writings of the fathers and doctors . . . possess the highest authority, and merit the most profound respect . . . they represent the public teaching of the Church (Roman) from age to age from the time of the Apostles to our own days.

"Their writings are sometimes called, collectively, tradition, because they are the great channel by which divine tradition is transmitted, and because they are the living testimony which the teaching Church has given through all ages to all the truths of faith."¹³

¹³*Religious Instruction for use of Catholic College and Schools*, by Rev. F. X. Shouppe, p. 108, 109.

And A. D. Tanquerey categorically declares: "Undoubtedly and morally, the unanimous consent of the Fathers in asserting some doctrine to be faith is a certain argument for divine tradition."¹⁴

The works of the Fathers are so expensive that the majority of the Roman Catholics do not have the means of buying them. Now a Roman Catholic can buy his own version of the Bible for about \$1.00, and do what the Bereans did: "*Now these were more noble than those in Thessalonica, who received the word with all eagerness, daily searching the scriptures, whether these things were so. And many indeed of them believed. . . .*" (Acts 17:11, 12) Because the Bereans exercised this freedom of examining the Bible, they are greatly praised by the Holy Spirit who said that they were "more noble." God does not want Roman Catholics to be so credulous as to believe white is black and black is white. They are to freely judge what is taught in His name and find out whether it accords with His Word as written in the Bible. Even if a doctrine is taught by an apostle or an angel and yet does not square with His Word, Roman Catholics are commanded to reject it. For St. Paul orders this when he said: "Though we, or an angel from heaven preach a gospel to you besides that which we have preached to you, let him be anathema." (Gal. 1:8)

Moreover, if a Roman Catholic were to go to a public library to read the traditional works of the Fathers, he

¹⁴*Brevios Synopsis Theologicae Dogmaticae*, by A. D. Tanquerey, p. 159.

would be frustrated in his endeavor because it would require about ten lifetimes to read all of them from cover to cover. On the contrary, if he read his Bible, the only true rule of faith, he would be able to read all of it in a short time.

In addition, there are so many contradictions in the traditional writings of the Church Fathers that it is hard to discover one interpretation in which they are unanimous. This limitation nullifies the authority of the Bible.

Thus we respectfully urge our Roman Catholic friends to wholly reject tradition, especially as found in the teachings of the Fathers, as being a part of the rule of faith. They are encouraged to do this because the Bible and only the Bible is the perfect God-given infallible rule for faith and morals; because tradition is man-made, imperfect, non-apostolic, fallible, and thus not inspired by the Holy Spirit; because Christ discussed tradition only to condemn it and to warn Christians to be on their guard against it.

Tradition Condemned



The Roman Church is condemned by the very words that Christ used against the Pharisees who made a pretense of believing the Scriptures while in practice they discarded them in order to follow the traditions of men. The following are the injunctions of Christ.

"Why do ye transgress the commandment of God by your tradition?" (Matt. 15:3)

"Ye have made the commandment

of God of none effect by your tradition." (Matt. 15:6)

"In vain do they worship me, teaching for doctrines the commandments of men." (Matt. 15:9, Mark 7:7)

"Laying aside the commandments of God, ye hold the tradition of men." (Mark 7:8)

"Making the Word of God of none effect through your tradition." (Mark 7:13) Thus Christ portrays here in five different statements the utter contradiction that exists between tradition and the Word of God, and warns believers that if they follow tradition, they worship Him in vain.

Similarly, the Apostles, following the example of their Master Christ, spoke against tradition. "Beware lest any man spoil you—after the traditions of men and not after Christ." (Col. 2:8) Again Paul stated that before his conversion he was "abundantly zealous for the traditions of my fathers" (Gal. 1:14), but that after his conversion he "counted all such things as loss for Christ." (Phil. 3:7)

Peter, too, testified against tradition when he wrote that men are redeemed not by the "*vain conversation of the tradition of your fathers*:" but with the precious blood of Christ." (I Pet. 1: 18, 19)

In summary, Roman Catholics should always recall to mind the following norm: when tradition accords with Scriptures it neither adds to its authority nor increases its value; when tradition is opposed to Scripture it must be disallowed. This is why the Bible and only the Bible should be the sole foundation of the religion of Christ and the only infallible inspired rule of faith and morals.

THE POPE'S MODERN CRUSADERS

"The Holy Father has proclaimed as his mission intention for March, 1952, the preservation of the faith in Latin America," says the Catholic magazine *America* of February 23, 1952.

Alarmed over the fact that the continent has practically repudiated the maneuverings of Roman Catholicism, the hierarchy intends to regain control over the population. Both Protestants and Catholics recognize that Communism is actively engaged in spreading its destructive and poisonous ideology over the masses of Latin America, but the root of this tragic situation is in Roman Catholicism. For more than four hundred years the Roman Church has dominated in that continent. Facts speak for themselves. Instead of preaching Christ the hierarchy has devoted itself to the achievement of political dominion. It is too late now for the Roman Catholic Church to think in terms of "coordinating North American aid with a Catholic social program."

The worst mistake and the most disgraceful plan in this "program" is the proposed mission to Latin America of "a special organization called 'Spanish American Priestly Cooperation,' organized by the Roman Catholic Bishops of Spain. "Spain should give 200 of her new priests each year to Hispanic America in order to protect and foster its Catholic culture and religion."

Those American priests who have gone to Latin America have been dismayed at the appalling conditions in which Spanish Roman Catholicism has left the continent. The religious terrorisms and open massacres led by Spanish priests made some American Roman Catholic missionaries cry aloud. They have come back to America sick at heart and discouraged. The editorialist of the Roman Catholic magazine *America* (Feb. 23, 1952) should verify these facts before singing the Te Deum laudamus:

"We join with Pope Pius XII in imploring light and strength for our southern brethren in their difficult but glorious task of reconquering their continent for Christ."

We "reconquer" only what is lost. Latin America and a great part of the world is lost to Roman Catholicism. How will they be "reconquered?" Not by Spain nor by Rome.

The Pope's February crusade launched for "the complete renewal of Christian life throughout Rome and the world" has already met bitter opposition, not only from non-Catholics but also from adherents of Roman Catholicism. Politico-ecclesiastical pressure is not the answer. The Italian Jesuit Father Riccardo Lombardi, commissioned by the Pope to interpret his message, has thus summarized the papal appeal:

"1) We must rebuild the world . . . 2) To reconstruct this world and these consciences, there is nothing but the Church of Christ, with the Pope at the head, accepting the task of carrying this cross and being the herald and the leader of this renewal. 3) Who will lead this crusade? We Romans . . . Being at the heart of Christendom, at the seat of the Father of Christendom, it is only fitting and a duty that Eternal Rome take the lead in the work of renewal—a work which is 'profoundly personal before it may ever become public.'" (Brooklyn Tablet, Feb. 23, 1952)

To this we answer: Neither Communism nor Roman Catholicism. Christ is the only hope of the world; His Gospel, pure and unadulterated, the only transforming power; His evangelical messengers the only vehicles to transmit the God-given word of salvation and life to the lost world.

THE ROCK and the Keys

By FRANCIS J. KIEDA

FOR THE first time, at the Council of Chalcedon, in 451, the doctrine that Christ had built His church on Peter was prominently announced.

Dioscoros, Bishop of Alexandria, the President of the II Council of Ephesus was the most unpopular man in the episcopal assembly at Chalcedon. History records that he was a man of intolerant and violent temper. Nearly the entire Church, East and West, hated him.

Pope Leo, for resisting him, was regarded with enthusiasm. He had given Dioscoros some heavy blows and received some keen thrusts in return. Dioscoros excommunicated Leo, Pope though he was, and on two occasions in the Council of Ephesus, he insolently refused permission for the reading of an eloquent letter of Leo, denouncing the heresy of the monk Entyches.

At the council while every one was condemning Dioscoros and commending Leo, his delegates declared Dioscoros deprived of his dignity. This was said to be by the authority of Leo, the most blessed and holy archbishop of the great and elder Rome and in conjunction with "The twice blessed and all honored Peter who is *the rock and basis of the Catholic Church and the foundation of the orthodox faith*."¹

¹Evogruis, *Ecclesiae Historia*, Lib. I. cap. 18.

When Evogruis pronounced the above-cited words at the council, they were not used to urge a claim to any precedence by the bishops of Rome. They were spoken to give force to the condemnation of Dioscoros.

Somewhat later, when the epistle of Leo was read, the bishops were so charmed with its doctrine that they exclaimed, "This is the faith of the fathers. This is the faith of the apostles. *Peter has uttered these words through Leo*. Thus has Cyril taught, the teaching of Leo and Cyril is the same. Anathema to him who does not thus believe."²

From the statement "Peter has uttered these words through Leo" it has been inferred that the prelates at Chalcedon received Peter as the master of the Church, as its foundation, and as the owner of its keys, and Leo as the successor of Peter's privileges. But the bishops never dreamed that Peter was lord of the Church or that Leo had any authority outside his own province. All they meant by Peter speaking through Leo was that the present Bishop of Rome wrote the same truths which Peter published.

No early council so emphatically declares that the dignity of the Church of Rome rests only on the fact that *it was the imperial city*. Equal precedence was accorded to the Church of

²Op. cit., Lib. II, cap. 18.

New Rome (Constantinople). "Reasonably judging that a city which is honored with the government and senate should enjoy equal rank with the ancient queen, Rome, and like her, be magnified in ecclesiastical matters, having the second place after her.³ Here was the place to recognize Peter as the rock and key-holder of the Church and the pope as his successor. But at Chalcedon, the pontiff was only respected as the bishop of the old capital of the world.

Leo, in a letter to the Illyrian bishops, asserts the same doctrine in the strongest terms, and on the basis of it makes the most presumptuous claim to supremacy over the churches. He says, "That on him as the successor of the Apostle Peter on whom as the reward of his faith, the Lord had conferred the primacy of apostolic rank and on whom he had firmly grounded the universal Church, was devolved the care of all the churches, to participate in which, he intended his colleagues, the other bishops."⁴

This fortunate discovery in the middle of the fifth century was destined to revolutionize the churches and the Christian religion.

The Saviour's words are: "Thou art Peter and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matthew 16:18, 19).

³28th Canon of the Council of Chalcedon, p. 47.

⁴Leo Ep. V ad Metropolitanas Illyr: cfr. Neander Vol. II, p. 170.

The papal exposition of this verse is: Peter supports the whole church, and the pope succeeds him in this position; by the keys which the pontiff receives as Peter's successor, he is the ruler of the whole kingdom or Church of God with authority to bind or loose whatsoever he will.

At first this interpretation was rejected even when mildly asserted, but in process of time people became accustomed to it. The Pope's friends, who were legion, published it all over the West. Those who sustained it were supported by Rome in all adversities and honored by the highest ecclesiastical preferments.

Finally, St. Peter became a kind of omnipresent deity, whose headquarters were at Rome, protecting all who paid any reverence to the great bishop who resided near the River. Gifts to Rome became donations to St. Peter. Insults to Rome became wrongs to St. Peter. The patronage of Rome became the favor of St. Peter. The protection of Rome became the shield of St. Peter. And all over Western Christendom the identity of privileges existing between Peter and the pope made the Roman Bishop the most revered of mortals.

The Keys

The Romans understand the keys to be the absolute mastery Christ gave Peter over His Church. As the keys of a house confer upon a man the control of that building, so the keys of the kingdom of heaven, given to Peter, bestowed upon him and his successors, complete dominion over the church.

The kingdom of heaven in Matthew 16:18 is undoubtedly the gospel dispensation, as it is in Matthew 3:2, 4:17, 10:7 and elsewhere. The keys

conferred a special honor on Peter but *no particular power*. The gospel kingdom was never properly established till the ascension of Jesus and his occupancy of the mediatorial throne and the descent of the mighty Comforter. And when this Comforter comes down in the majesty of regenerating power for the first time, on the day of Pentecost, Peter is the preacher and Cephas, with his keys of grace, opens the heavenly kingdom to all Israel and to the assembled Jews of many lands, 3,000 of whom are converted.

When the kingdom of heaven is to be opened to the Gentile nations, Peter is assigned the post of honor. Cornelius, by direction of heaven, sends for Peter. By the same high authority Peter is told to go to the house of the centurion. There he preaches to its Gentile inmates and they are born into the kingdom of Jesus, the first gospel converts from heathen nations. After this labor, which conferred on him an immortality of honor, was over, the work of Peter's keys was ended. The promised keys gave Peter no authority over the Church.

Binding and Loosing

We must admit that Peter received certain power through the promise "Whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matthew 16: 19)

The Divine Spirit infused into Peter's being the power to see facts, truths and error and states of soul as no man but an apostle ever had in the same omniscient plenitude. Hence, when Ananias came before Peter, he could tell the avaricious hypocrite his secret sin. Since the days of the apos-

ties, the power to write Scripture, to discern the condition of the soul so as to know if he were truly penitent or not, and thus to assure one his sins were bound on him or loosed by the Saviour's loving hands, has not existed in any mortal.

The power of binding and loosing was common to all the apostles, as may be readily seen from Matthew 18: 18. Peter had no privilege above his brother apostles.

Prayer For Peter

The words of Christ to Peter, "I have prayed for thee that thy faith fail not," have been cited by Popes and Roman theologians as proof that Peter was superior to the other apostles. However, they merely mean that Peter would be sifted as wheat by the Wicked One and he sorely needed the Redeemer's intercession, lest he manifest the most disgraceful infirmities of the heart. These words have no more to do with the Pope than the words, "This night, before the cock crow thou shalt deny me thrice."

The command of our Saviour to Peter to feed His lambs has been consistently cited to prove that Peter was pastor of the Church universal. The words convey no such meaning. Peter was a teacher of the gospel and obviously, as a rebuke to him for his past denials, the Lord asks him three times if he loves Him. Peter is grieved by the question and forthwith he receives the command to feed the lambs and sheep. It seems absurd in the extreme to infer papal sovereignty over the churches from such commands.

It is a poor honor which can only be achieved by twisting the meaning of Scripture!

MARY

"The Patroness of our Country"

By ARISTIDE MERLINVERNI

"THE BLUE AND WHITE in the American flag are Mary's colors. If the people do not turn to her, those colors may one day be dropped out of the flag. Mary knows her obligations as the Patroness of our country. It is her duty to guide and protect this land. She will exert her powers to help us but we can not expect her to do it all."

This quotation from "Tabernacle and Purgatory" (Dec. 1949), a Catholic monthly, is from an impudent article which intimates that the United States is doomed to become red, or a communist state, unless we Protestants join in the celebration of the Immaculate Conception.

It is to be wondered whence came the curious notion that blue and white are Mary's colors. Unless we are to believe that in the year 1876 the Virgin Mary revealed herself dressed in such colors to a peasant girl named Bernadette Soubirons in the now famous grotto at Lourdes.

"I am the Immaculate Conception" is the impossible phrase by which Mary is supposed to have identified herself. This is obviously false to all who have a high spiritual opinion of the blessed mother of Jesus. It is not in keeping with her known character to reveal her name with an abstract word and an adjective.

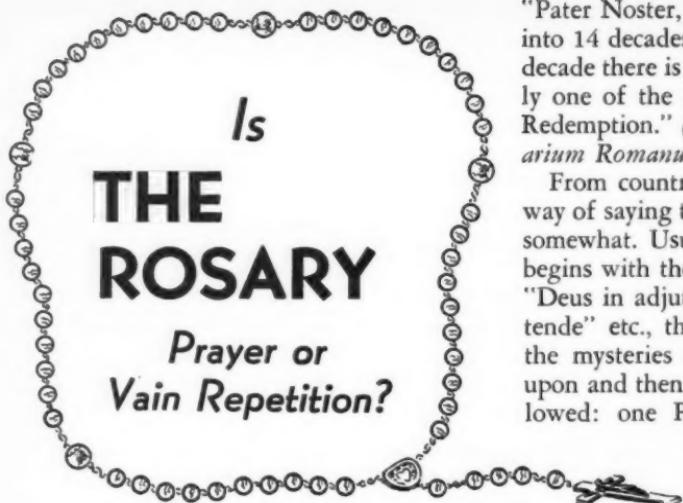
People who know the strategy of the Roman Church are aware that in order to confirm and make credible her impossible dogmas the Church prepares the ground with visions, or having defined a new doctrine built upon traditions, she tries to make the new doctrine more firm in the

minds of her people by the visions of mentally deranged persons. And this is the case of Pope Pius IX who in 1854 defined infallibly that Mary was conceived Immaculate, or without sin. Bernadette of Lourdes by her visionary revelations gave new impetus to this dogma.

The essence of the dogma of Immaculate Conception was unknown to the early Christians and was denied by some of the greatest Roman Catholic saints, such as Bernard and Thomas Aquinas.

Mary herself protests against it in her wonderful song, "The Magnificat" when she says "My spirit hath rejoiced in God my Saviour" (Luke 1:47). The name Saviour presupposes sin, according to what the angel said to Joseph, "Thou shalt call his name Jesus for he shall save his people from their sins" (Matt. 1:21).

It is surprising that Mary is patroness of the United States in view of the many towns in Europe and South America which claim Mary as their patron. And to charge Mary with the crime of allowing America to become red, that is communist—no, of that we can not accuse the woman chosen to be the mother of Jesus!



Is
**THE
ROSARY**
*Prayer or
Vain Repetition?*

THE ALBIGENSES had revolted from the Church! They had declared that Scripture was the only rule of faith. St. Dominic was a leader in the Roman Catholic Church against them. But his success was practically nil! Discouraged, he prayed to Mary, asking her to show him the best way to convert heretics to Romanism.

Mary, according to Roman Catholic historians, told St. Dominic it would be more meritorious for him to devote more time to the propagation of the Rosary than to preaching to heretics, and that great success would be the outcome of such labors. Although Roman Catholic historians can not fix the precise date of this revelation, they are in complete agreement that it was about the year 1206. And he is credited with giving the Rosary its present form.

"The Rosary is a determined prayer in honor of the Most Holy Virgin Mary, consisting in the recitation of 150 "Ave Maria," separated by the

"Pater Noster, which divides it into 14 decades, and upon each decade there is meditated piously one of the mysteries of our Redemption." (*From the Breviarium Romanum. Sect. 1*)

From country to country the way of saying the Rosary differs somewhat. Usually, the Rosary begins with the scriptural verse "Deus in adiutorium meum intende" etc., the mentioning of the mysteries to be meditated upon and then this order is followed: one Pater Noster, 10

Ave Maria, terminating with a Gloria Patri. Either at the be-

ginning or end of each decade an ejaculation may be said, such as "May the name of Jesus, Joseph and Mary be blessed and praised."

The Fifteen Mysteries

The Rosary is not only a vocal prayer, but also a mental prayer. Thus meditation upon the principal mystery mentioned before each decade is indispensable to the Rosary and the Roman Church. The following are the mysteries to be meditated upon.

The Joyful Mysteries

- The Annunciation of the Angel Gabriel to Mary
- The visit of Mary to her cousin Elizabeth
- The birth of our Savior
- The Presentation of our Lord in the Temple
- The Finding of Jesus in the Temple

The Sorrowful Mysteries

- The Bloody Sweat of our Lord in the Garden
- The Scourging at the Pillar
- The Crowning of Jesus with Thorns

Jesus carrying his Cross
The Crucifixion of Our Lord

The Glorious Mysteries

The Resurrection of Our Lord
The Ascension of Our Lord
The Descent of the Holy Ghost on the Apostles
The Assumption of the Blessed Virgin into Heaven
The Coronation of the Blessed Virgin in Heaven

From Pebbles To Gold

Although the Roman Church is indebted to St. Dominic for the Rosary in its present form, the idea behind the Rosary was not original with him. The custom of repeating the same prayer, whether of thanksgiving, praise or petition, is of great antiquity. In fact, it was common to all the pagan religions that existed before the advent of Christianity. The habit of repeating prayers led to the resolution, on the part of the more pious, of saying daily a fixed number of prayers. This, in turn, suggested the adoption of some means of counting them.

St. Palladius relates that St. Paul the first hermit, who lived in the Fourth Century, used to recite three hundred "Our Fathers" daily and employed little pebbles as grains to count them. Eventually these counters were strung upon a string for the greater convenience of the devotee, and were called Pater Noster. The two ends of the string were left untied.

It was only in the sixteenth century that the two ends were tied in the form of a circle and this is the type that prevails today in the Roman Church. At first the counters of beads on the string were made of ordinary material such as stone, or grain. Later, every known kind of material was used, such as gold, silver and even

glass, wood, and iron. This was determined according to the ability, vanity and wealth of the devotee. So much so that the manufacture of Rosaries became in the Middle Ages a most active and profitable industry.

To What Avail?

The practice of the Roman Catholic Rosary has no warrant in Scripture. In fact, it is contrary to the spirit of the Gospel which prohibits the use of mechanical forms of prayer. The Lord Jesus said "When ye pray, use not vain repetitions, as the heathen do." (Matthew 6:7). The Word of God further tells us "God is a Spirit and they that worship him must worship in spirit and in truth" (John 4:24), and nothing is said about the Rosary.

Does not the Rosary divert the mind of the Roman Catholic away from God? The Rosary is strikingly identical to the praying by rote of the Tibetans who employ rattles, prayer wheels, etc.

The Rosary gives more glory and praise to a creature than to the Creator. This is especially true when one analyzes the Rosary and sees that 150 Ave Maria are dedicated to Mary and only 10 Pater Noster are addressed to God the Father. Not even one word is uttered in honor of Christ, the Saviour, or of the Holy Spirit. Is not this usurpation of the rights of the Holy Trinity?

Think of the waste of hours, the vain mental effort spent in repeating these prayers over and over again! Our hearts should be filled with compassion for those who are deceived by the Catholic Church and our answer should be the saying of a true prayer that our Catholic friends and neighbors will be led out of this darkness!

ROMAN CATHOLICISM



MASONRY

ROMAN CATHOLICS and Masons live in the United States in perfect peace and concord as business partners and neighbors *until*:

A Roman Catholic desires to join a Masonic lodge

A Roman Catholic wants to marry a Mason

A Mason wants to become a member of the Roman Catholic Church, or

Relatives of a "Roman Catholic Mason" who died, try to make arrangements for a Roman Catholic funeral, mass and burial.

It is then that American Roman Catholics and Masons experience the deadly hatred of the Roman Church: an organization that is the sworn enemy of Masonry.

Eight different Popes, in seventeen different infallible decisions, and at least six different North American Roman Catholic church councils, have passed decrees against Masonry.

The first condemnation of Masonry took place 214 years ago when Pope Clement XII issued his Constitution "In Immemti" of April 28, 1738, against Masonry. Since that date, the

Roman Catholic Church has made repeated pronouncements against Masonry.

Moreover, many priest-editors, theologians and Roman Catholic apologists have written books, pamphlets and articles on the controversy between Masonry and Roman Catholicism. In the main their comments are merely a rehash of the allegations made by the papal pronouncements.

Three Accusations

The fundamental objection is that Masonry tends to become a rival religion to Christianity. It is a sort of organized unsectarianism, presenting a philosophy of life, possessing temples, altars and a ritual, teaching a creed and a moral code. In its early stages, it was largely inspired by the rationalism of the day and it professed to represent a sort of primitive religion in which all men agree. This is in marked contrast to the Catholic idea of Christian revelation.¹

The second objection is that the Masonic oath is immoral in principle. Catholics aver that such an oath is equivalent to a blind acceptance of anything and everything which may be imposed. Despite protests to the contrary, it involves an unwarranted surrender of the individual's conscience into the hands of unknown and possibly unprincipled superiors.²

The Catholic Encyclopedia adds: "In Masonry the oath is further degraded by its form which includes the most atrocious penalties for the 'viola-

¹P. 12, pamphlet "Why Blame the Masons?" by Jay MacEss. Printed by Paulist Press. Imprimatur Patrick Cardinal Hayes, New York, July 5, 1928.

²Ibidem, p. 130.

tion of obligations' which do not even exist."³

The final charge made is that Masonry is dangerous to "the security and tranquility of State."⁴

In general, the Roman Catholic authorities are rather hasty in making these capricious, arbitrary and unfounded statements. Do Catholics learn the true facts about Masonry from personal, unbiased study of this organization, or do they accept blindly all the distorted facts passed out by the prejudiced priest-editors and Popes?

Rival Of Christianity

"Masonry," Roman Catholic authorities accuse, "tends to be a rival of Christianity." In order to obtain some knowledge about the oath of allegiance of an organization, it is necessary for a careful student to go to the laws, rules, history and tenets of that society. From these there may be gathered the true, unbiased statements concerning the final goal and aims of that organization.

The first question that a candidate of Masonry signs in the Petition for Membership is the following: "Do you seriously declare, upon your honor, that, unbiased by the improper solicitation of friends and uninfluenced by mercenary motives, you freely offer yourself as a candidate for the mysteries of Free-masonry?"⁵

There is no suggestion present here that a person is "born" or baptized into Masonry, or that force is employed to compel non-Masons to obey

its rules and authority as in the Roman Catholic system!

"The three great tenets of a Mason's profession are brotherly love, relief and truth," Akin further adds. And the four cardinal virtues—temperance, fortitude, prudence and justice—are taught in the first lessons.

Philosophically and theologically there is nothing wrong in this teaching. For, after all, the Catholic Church holds that these same natural virtues are the very ground upon which the supernatural virtues are founded and sublimated through grace. In other words, the Roman Church believes that the supernatural virtues cannot exist without having a firm basis in the natural virtues.

The Roman Church condemns Masonry for having "temple, altars and a ritual." The Knights of Columbus, too, has its own meeting places, altars and ritual, as especially performed in the initiation of its 3rd and 4th degree members. The only reason the Knights of Columbus is not denounced by the Roman Church is because it is under the Church's direct supervision. If Masonry were Roman Catholic controlled, the Church would raise no objections against it.

Masonry And Vatican Council Agree

Masonry is denounced by Roman Catholicism because it has a creed and a moral code. However, the Masons claim, "Masonry propagates no creed except its own most simple and sublime one taught by nature and reason. There has never been a false religion in the world. The permanent one, universal revelation, is written in visible nature and explained by the reason and is completed by the wise analogies of

³P. 787. *Cath. Ency. Vol. IX.*

⁴P. 787. *Cath. Ency. Vol. IX.*

⁵*Akin's Lodge Manual and Masonic Law Digest published in 1895.*

faith. There is but one true religion, one dogma, one legitimate belief."⁶

Leo XIII, in his encyclic *Humanum Genus* of 1884, condemns this Masonic tenet as a naturalistic heresy. But the infallible Leo XIII stands contradicted by his own Vatican Council which holds that men through nature and reason can arrive at a certain knowledge of God.

The Vatican Council defined *de fide* that "if anyone assert that the one true God, our Creator and Lord, cannot be known with certainty from created things *by the natural light of human reason*, let him be anathema."⁷ Thus Leo XIII stands anathematized as a heretic by a Council of his own Church! And it appears that this Masonic philosophic tenet is in complete

⁶P. 271, *The Inner Sanctuary* by Pike.

⁷*De Fide* II. Can I.

accord with the Vatican Council.

Masonry as a fraternal organization like any other assumes a position with the other good things of the universe, not as a religion nor a rival of Christianity but as a civic association. Masonry is a philosophy with fixed human principles and tenets which serve to help man to fix his goal toward God, to recognize his duty toward God and his fellow-travellers, and to destroy barriers that would prevent his mind from communing with God.

Masonry, in brief, puts into the hands of man the "Master Key," Freedom of Conscience, and teaches that he has the liberty and inherent right to unlock any door in his search for truth and light. Masonry stops here. To proceed any further, Free-Masonry would have to employ force, and that would be *Force-Masonry*.

Your Questions ANSWERED

By REV. J. A. FERNANDEZ

(This question was asked Mr. Fernandez at the Question and Answer period usually held after the meetings in his country-wide tours.)

QUESTION: Do you believe in Confession?

ANSWER: Absolutely. I believe in confession of my sins to God, Who "*is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.*" (I John 1:9) I also believe in confession to a man. There is much truth to the common saying: "Confession is good for the soul." It does comfort a burdened soul to unburden itself to some one. But I do not believe in confession to a man *for the purpose of having my sins forgiven*. In other words I reject *auricular* (secret, to the priest's ear) confession, for these reasons:

1. It is not taught in the Bible. The familiar text cited to attempt to prove that priests have power to forgive sins has been completely twisted by the Roman Catholic Church. It gave all those who were in the room, when Christ came into their midst, power to forgive and not to forgive sins. Who were they? Not the apostles only, but the "eleven" and "those who were with them," that is the whole company of believers. All believers are priests and as such, all believers have power to forgive sins, by the proclamation of the Gospel. (John 20:19-23 cf. Luke 19:33-49).

2. Christ never heard *secret* confessions. All confessions were made in public. Sick people came to Him for health. He cured them, and bid them: "Go; thy sins are forgiven thee."

3. The Apostles never heard confessions in secret or tried to act as judges of men's consciences. There is no record of them hearing confessions before Holy Communion. But we have the record of the Apostle Paul exhorting the Christians to *examine themselves* as to their disposition. I Cor. 11:28. Each Christian should judge himself. He should not be judged of any man.

In the primitive Christian Church there is no record of auricular confession. There was the custom, in the case of some *public* sins, to make a *public* confession. This was done originally to the community or to the synod. It became a kind of public spectacle. At the end of the third century, in some bishoprics a special presbyter was appointed for the purpose of hearing these public confessions. In the fourth century confession before receiving Holy Communion was chosen by those who felt some grievous burden upon their souls. The office of these confessing priests was later suppressed because of the sinful action of one of them with a lady of rank of Constantinople. There was no need of confession before Communion. Confession remained an optional matter for the first thirteen hundred years of the Christian Church. During that time the priest only declared sins forgiven by the inner disposition of the individual; he did not *effect* forgiveness of sins.

4. Auricular confession was made compulsory at the Fourth Lateran Council, 1215, by Pope Innocent III. All were bound to go to confession at least once a year to their own priests. The regulation was later changed to allow Roman Catholics to confess their sins not necessarily to their parish priests, but to another priest specially appointed for the job, who usually was a travelling mendicant friar. The present law allows full freedom of confession by Roman Catholics to any priest authorized to hear confessions.

5. Auricular confession, as practiced today, is a torture of human conscience, and was devised for the purpose of the domination of the people by the clergy. By forc-

ing them to reveal the secrets of their hearts the Roman Catholic hierarchy controls the minds and souls of the people. Roman Catholics are bound to confess *all* grievous sins committed by deed, by thought, and by desire, regardless of the sex of the penitent. In the pagan religions, long before Christ, we find the same practice followed by the pagan priesthood to keep their people in subjection.

6. Auricular confession is contrary to the spirit of God's Word, that tells us that the "blood of Jesus Christ, His Son, cleanseth us from all sin," and that we have in Jesus Christ a high priest who intercedes daily for us before the throne of the Father.

QUESTION: I have just read a paid ad in a magazine by the Knights of Columbus with the caption, "What Happens After Death?" No mention of Purgatory is made. How do you explain this?

ANSWER: The object of the paid ad placed by the Knights of Columbus in daily newspapers and magazines all over the country is to catch the unwary in the net of the Roman Catholic Church. The articles are written mainly for the benefit of non-Catholics. Many doctrines, genuinely Roman Catholic, are not brought out for fear that these non-Catholics will be shocked and lose interest in what the Church of Rome has to offer. The policy of the Roman Church in Protestant countries is to bring before the public truths and doctrines which sound well and have certain foundation in the Word of God, in order to arouse interest on the part of non-Catholics. Then they will feel that the Roman Church is not as corrupt in doctrine as is generally believed. The ad in question is very subtle, and with some few exceptions, most of the ideas expressed there are true to the teaching of the Bible. After the interest has been thus aroused the ad contains a few lines in very small print: "If you would like more information on . . . Purgatory (which was not even mentioned in the body of the ad) . . . we shall be happy to send you an interesting pamphlet free of charge."



► School Superintendent George E. Watson of the State of Wisconsin ruled that 14 Wisconsin public schools in which Roman Catholic nuns taught are to be disqualified as public schools, and thus withdrew from them state and county tax support. The condemned schools are located in the Milwaukee Archdiocese and from Wisconsin dioceses. Out of the 14 public schools, 13 were taught entirely by nuns; while in one all but two teachers were nuns. Superintendent Watson held that these so-called public schools violated the Law of the State of Wisconsin in these respects:

1. They select teachers on the basis of a 'religious test.'
2. They include sectarian instruction in their curriculum.
3. They fail to operate a complete school of eight grades.

"Mr. Watson's action cut off State aid to the seven schools that the State had been aiding. It also resulted in a complete shut-off of \$350-a-teacher county aid," the *Catholic News* (March 22) comments.

It is high time that America became aware of the Roman Catholic Church's intrusion into our public school system and seizure of public funds for their parochial schools.

► "Catholic voters are responsible," reports the *Catholic News* of March 22, "for the success of the Christian Democratic party in the election of a constitutional assembly to set up the government of the newly-formed South-West State of the German Federal Republic.

"The Christian Democrats will control 50 of the 121 seats in the constitutional assembly. It will meet in Stutt-

gart, the capital of Wuerttemberg and also the capital of the new state.

"It is expected that a Catholic will head the government of the new South West German state. It will rank fourth among the states composing the Federal Republic of Germany, after Bavaria, North Rhine Westphalia and Rhineland - Palatinate. The governments of all these states are headed by Catholics."

For thoughtful Americans, this requires no comment.

► The Rev. Dennis J. Comey, S.J., Director of the Institute of Industrial Relations at St. Joseph College, Philadelphia, Pa., told the striking waterfront workers: "I am not interested in the union or in the shipowners or their agents. I am interested in only one thing—good labor relations. I wish I could tell you that you are right. I cannot, because you are wrong."

Obeying his orders the 125 striking longshoremen returned to their jobs at the Franklin Sugar Refinery.

This is an open and shut case that the Roman Church has entered the field of labor relations. And, in this particular case, the Roman Church does not present herself as the champion of the worker but of vested financial interests.

► In his St. Patrick's Day sermon, Rt. Rev. Griffith, Auxiliary Bishop of New York City, said in part: "Cling to your God! Listen to the counsels of our Father Patrick who declared that it was precisely in the seven years of his physical slavery that he not only found God but also his own spiritual liberation."

What the good Bishop did not tell his people is that their Father Patrick

was not saved or converted through the Roman Church nor through the ministrations of a Roman Catholic Pope, Bishop, or priest, but by the very Word of God. St. Patrick's confession substantiates this fact.

► The *Osservatore Romano*, the official paper of the Pope, was forced to admit that it published false photographs of the 1917 Fatima Solar occurrences. It comes forward with this alibi as reported in the *Catholic News*, March 22:

"The Fatima photographs were furnished with regular authentications at the recent Marian celebration by persons who were accredited and worthy of our faith.

"This authenticity was again established in writing at our request before our publication.

"If, not withstanding all that, the photographs—as is stated—were not authentic—their authenticity being something which we could not doubt—then it is clear that our good faith was presumed upon."

It was only after the leftist papers proved these photographs to be fraudulent that the *Osservatore Romano* issued the statement that these photographs were not authentic. Otherwise, the Vatican would have kept on fooling the gullible Italians into believing that these pictures were "miraculous." The reason the *Osservatore Romano* has not published them is simply because there are no photographs of a phenomenon that never happened.

► Rt. Rev. Paul Redmond, Roman Catholic Bishop of Nice, warned the clergy not to take part in partisan politics (i.e. political parties not favored by the Vatican). The admonition was occasioned by a priest who wrote a letter to a Communist newspaper approving the Red "peace campaign."

The very fact of forbidding the Roman Catholic clergy in this particular aspect means that it is a common thing to find many Communist fellow-travel-

ers among the French Roman Catholic clergy.

► Dr. James M. O'Neill, a Roman Catholic professor at Brooklyn College, has written a book entitled "Catholicism and American Freedom." Many Roman Catholics regard this book as a final answer to Blanchard; however, it proved nothing of the kind. In fact, the arguments advanced by Mr. O'Neill must be taken "cum grano salis." Prof. O'Neill is a Roman Catholic layman and speaks only as such. He is not considered here in America as the official mouthpiece of the Vatican. Only the American Roman Catholic bishops can act in that capacity.

On the same question we offer this poser: Why has not one of the American Roman Catholic bishops dared to refute in a written document, step by step, the statements made by Blanchard? No American bishop has done so because they know that the charges catalogued by Blanchard are true, and if they would attempt to water down the official line of the Vatican regarding faith and morals, especially in the field of economics, politics, education, labor, etc., they would be publicly reprimanded by the Vatican. As long as there is no official refutation coming from the American Roman Catholic bishops, Blanchard's book will continue to be regarded as unanswerable.

► In the last week of March, Cardinal Spellman granted a dispensation from the laws of fast and abstinence to Roman Catholics of his Archdiocese who for any reason made a donation of blood. If a person should eat meat on the day he donated blood he would commit no sin at all. But if a Roman Catholic of his Archdiocese does not donate blood and eats meat on that day of fast and abstinence, he commits a mortal sin, and if he were to die in that state of mortal sin, he would go straight to the fires of Hell.

What happens to their blessed unity of morality?

The Pope of Rome NOT the Most Admired Person

"THE 'MOST ADMIRABLE MAN' survey is conducted annually by the American Institute of Public Opinion. Interviewers throughout the country personally questioned a cross section of adults asking:

"What man that you have heard or read about, living today in any part of the world, do you admire the most?"

"Here are the 10 who received the most votes in the latest survey:

1. Douglas MacArthur
2. Dwight D. Eisenhower
3. Harry S. Truman
4. Winston Churchill

5. Robert A. Taft
6. Herbert Hoover
7. Pope Pius
8. Estes Kefauver
9. Albert Einstein
10. Earl Warren

"The institute's man-of-the-year surveys have been conducted since 1946. The public's top choice in both 1946 and 1947 was Gen. MacArthur.

"In 1948 and 1949 President Truman led the list while Gen. Eisenhower walked off with the honors for 1950."

(Los Angeles Times, Jan. 27, 1952)

► **WARNINGS** of the danger to religious freedom in the Philippines because of growing Roman Catholic aggression were sounded by prominent leaders at the biennial convention of the Philippine Federation of Christian Churches. Dr. Jorge Bocobo, chairman of the Philippines Code Commission, frankly declared: "It is utterly impossible to be a true Roman Catholic and

a true believer in religious freedom at the same time . . . The denial of religious liberty is the very definition of dictatorship. So long as Roman Catholic priests try to shut the gates of heaven to all who do not follow their way, there can be no true democracy in our country."

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Twenty-fifth Birthday

DOROTHY C. HASKIN



THE TWENTY-FIFTH anniversary of the conversion of Dr. Walter Montano was commemorated in Los Angeles. Years of fruitful Christian ministry have passed since the morning when, in his robe, Dr. Walter Montano fled a monastery to the home of a heretic Protestant missionary. There, Mr. Charles Patton prayed with the soul-hungry monk until he found Christ as his personal Saviour.

This event was fittingly observed in Los Angeles. Dr. Montano appeared at the Los Angeles Breakfast Club, then on a radio broadcast and the Inspirational Hour on TV, and spoke in the evening at the Church of the Open Door, presided over by B. H. Pearson, author of Dr. Montano's story, "The Monk Who Lived Again." Dr. Ken Jacques, a prominent Los Angeles surgeon, told of being saved during Dr. Montano's preaching in Mexico. Many other tributes were paid, and letters and wires from many friends were read.

Mrs. Montano sang "The Two Calvary's," the words and music of which were written by Dr. Montano. The Montano children were introduced to the audience, and the oldest son, Walter Roland, paid the most accurate tribute when he said that his father "was the symbol of Christ's spirit in Latin America."

Dr. Montano gave the address of the evening, touching briefly upon his conversion; then telling of the agony of spirit of 150 million people of South America. Economic, political, cultural missions have failed to satisfy the people. They need something for the spirit.

For over four hundred years the Roman

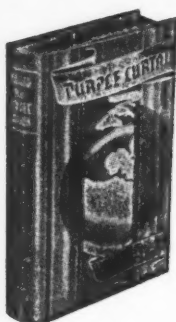
Catholic Church has tried to fill this need. Yet, as a Roman Catholic layman said, "We have lost the continent forever because we have offered nothing to the people. Today, only 20% of the people are Roman Catholics."

The heart-felt cry of South America is "Bolívar liberated us from Spain. Who will liberate us from Rome?"

The answer is, only Christ. In Calvary there is power. At present, those who believe face bitter hatred and persecution. They face the cry of "Down with the heretics," see their churches and homes burnt, and are beaten by fanatical mobs.

At present there are twelve missionaries to every million people. There is but one answer to this need. Mass Evangelism! Only in meetings where thousands are reached with the message is it possible to bring the gospel to the soul-hungry millions of South America.

A government leader of Chile said to Dr. Montano during one of his campaigns in that country, "The Protestants are the salvation of my country, for their message brings happiness to the people." The gospel which has worked in Chile will work in other countries.



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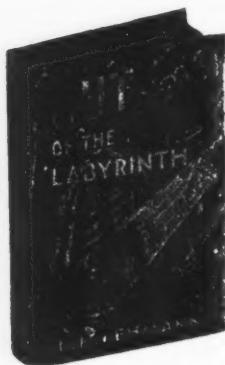
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